PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The
American Friend

Old Series
Vol. LIII No. 19

September 19, 1946

New Series
Vol. XXXIV No. 19

Flight to Europe

Editorial Report

Hunger in Europe

Robert Root

A Timely Concern

Royal and William Buscombe

Friends Speak to Concerns

In Wilmington and Western Yearly Meetings

Crisis of the Peasant Civilization

Henry Beston

The Poet and the Symphony of God

E. Merrill Root

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For October 13 — Paul's Background and Early Life

Acts 21:39; 22:3, 27, 28; Acts 26:4-5

THE WORLD OF SAUL OF TARSUS

Almost all of the lessons for this quarter will deal with the life and writings of the Apostle Paul. In this first lesson we are to take a look at the world as Paul knew it. Whatever the potentials may have been in this very unusual man, it cannot be denied that the environment into which he was cast contributed greatly to his usefulness in establishing and promoting the early Christian church, particularly among the Gentiles.

Paul's world consisted largely of countries adjacent to the Mediterranean Sea, with Spain at the west limit being some two thousand miles from Palestine on the east. It was this world that Alexander the Great had conquered, and in which he had taken the first decisive steps toward unification. He was the pioneer in successfully mingling the western and eastern civilizations. Had it not been for this interweaving of Greeks and Semitic culture it would have been impossible for any enterprise such as Christian missions to have spread so rapidly.

The extension of Greek culture into Palestine had a far-reaching influence upon the history and ideas of the Jews. There were so many Jews who spoke the Greek language that the books that go to make up the Old Testament had been translated from the Hebrew into Greek long before Jesus was born. This translation was called the Septuagint.

The Hebrews of Palestine enjoyed a brief respite from the heel of the oppressor when they threw off the yoke of foreign rulers and, under the leadership of the Maccabees, regained their independence. This attempt to reestablish their national autonomy was doomed to a short life. Rome in the west was spreading its influence like a young bay tree under the rule of Augustus Caesar. In the year A. D. 63, he moved in on Palestine and the national life of the Jews came to an end. It can be said to the credit of most of the Caesars that they sincerely tried to bring all nations under one rule, build up the life of the provinces, and encourage tolerance and harmony. They also sought to establish free intercourse among all people by building good roads from one end of the empire to the other. Travel was not only made easy but safe by the rigorous protection offered by the Roman soldier.

RELIGIOUS WORLD

Saul was born in Tarsus of Celicia, a city of Greek culture, Greek philosophers, and men of letters. Tarsus was situated on a splendid natural harbor, and it was also the gateway between the East and the West. This constant flow of commerce by land and sea made of it a truly cosmopolitan center. Paul spoke of it as "no mean city."

After the days of Alexander, Greek philosophy, which was to give such a strong coloring to the writings of Paul and John, developed very rapidly. The teachings of Plato and Epicurius had made polytheism appear ridiculous and the belief in one god and immortality was generally accepted. All of this strong emphasis upon religion and the good life must have made a great impression upon Saul before he was sent to Jerusalem, the religious capital for all Jews, to study the religion of his fathers. The great Gamaliel was to be his instructor in all the laws of Moses.

Questions:

1. From what tribe did Paul claim descent?
2. What was the relationship of the dispersion and the synagogues?
3. At what points were there agreements between the best of Greek philosophy and Hebrewism?

P. M. T.

For October 20 — Paul's Conversion to Christ

Acts 26:9-18; I Corinthians 15:8-10

SEED TIME AND HARVEST

Volumes have been written by commentators, theologians and doctrinarians on the outward phenomenon of Paul's conversion. Most every conceivable explanation has been given for what happened from the extreme literalist view based on the record of Luke who, no doubt, got his information first-hand from Paul, to the position held by many present-day scholars that Paul either had a sun stroke or an attack of epilepsy.

Rather than spend time quibbling over those things which can never be proved and would never make any real difference in anyone's life if they could be proved beyond doubt, it is far more profitable to discover the essential attitude of Paul which made the great transformation of his life possible.

It is possible that the boy, Saul, was a very precocious child with an extremely sensitive nature. Tarsus afforded the very best opportunities for an alert child to acquire a liberal education from his daily contacts. Saul's father was a tentmaker and taught the young lad this honorable trade.

The travelers and sailors who came to buy their tents and sails brought with them a knowledge of the then known world. This contact with the people of other lands and towns must have had much to do in giving Saul a kind of world mindedness that came to the fore in his vision and afterwards accounted for his missionary zeal.

It is possible that the lessons Paul learned while a lad in Tarsus were truer to life than the lessons in formal religion he learned under this illustrous teacher, Gamalial. Paul's experience in Jerusalem is typical of all those who have turned from life to formal religion. Here is a perfect example of what happens to a personality when a religion conceived by others is superimposed on a young person's mind.

Here was a young man, a veritable encyclopedia of religious knowledge, with fanatical zeal, seeking out and persecuting those whose only sin was their allegiance to a Nazarene who claimed to be the son of God.

Saul's training and manner of life while in Jerusalem must have set up a terrible conflict in his nature. The Phariseeism to which Saul subscribed was narrow, provincial, intolerant and legalistic. It was a kind of fundamentalism devoid of human sympathy that would stone a man to death if he gathered sticks on the Sabbath to keep his family warm. While Paul says he persecuted the church in all good conscience, thinking he was doing God's will, nevertheless when the light came on the Damascus road, the Spirit called his attention to the goads against which he had been kicking. Down underneath Saul's conscious intellectualism, snobbish provincialism, and bigotry, there was a Paul in his subconscious who saw the love of God for all men—Jew and Gentile—learned and unlearned—bond and free. This nature of fellow feeling must have revolted at the sight of Stephen's angelic face upturned to God as he asked for forgiveness for his assassins. In that hour Paul came to know by experience that it was not by works of righteousness which he had done but through grace we are saved and that not of ourselves; it is the gift of God.

Questions:

What is the meaning of the statement, "They have a zeal of God but not according to knowledge?

Does ascribing to a theology, however perfect, bring a transformation of life?

How is truth apprehended?

Of what advantage was Paul's training?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$2.00 per Year

Old Series Vol. LIII No. 19 | September 19, 1946 | New Series Vol. XXXIV No. 19

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Flight to Europe—Editorial Report

The usual editorials will give way to editorial reports and interpretations while the editor is in Europe. He will be there for three months and will attempt to send regular contributions to these pages.

ANYONE who travels for Friends is impressed with the efficiency of the personnel of the American Friends Service Committee in expediting the traveler. From the moment we landed at the offices in Philadelphia, in preparation for the trip to Europe, to the last hurried farewell, there was not a working moment left unscheduled. A list of engagements, with the time allotted for each, was placed in our hand covering the two days of preparation.

At once we went to the head of the line. Was it a "processing" line? No, that sounded too much like Cudahy's. Perhaps it should be called the "assembly" line, for everything must be assembled and integrated from ideas to wings. There were the rather extended conversations about motives and purposes in visitation abroad. Why should anyone travel now among people who are hungry, adding thereby one more appetite to the rest? That answer has been given by those who invite visiting Friends to come.

What is the attitude that should characterize a Friendly visitor? It seemed evident that he should try to be a good listener, to expect much from those whose experiences he has never known. He should remember that Europe has been through six years of devastating war which the civil population of America has never known.

Pulpits in the Park

Perhaps the other preparations, just as important, need not be presented here. The chief point is the purpose and the spirit with which one is equipped to visit in such days as these. But the expediter's office must be mentioned. It is indispensable. It was there that we got our "wings" and hurried to the train for New York, on our way to La Guardia air field and Europe. The Friends hostel in New York, known as "The Penington," gave us gracious hospitality during the night and the twelve hours of the delayed flight.

It was during that time we sauntered through a local "square" on the way to a restaurant. This small park seems to be a center of discussion and agitation. One can always find a circle engaged in conversation or in heated debate. There were three such collections of people that evening. One of them was on the subject of the Yugoslavia-American issue. Another was on an economic question associated with Great Britain. A third was on the subject of God. It seemed that a Negro with a Bible under his arm had opened the latter subject and then had rather retired in favor of aggressive opponents. The dispute went back and forth under the leadership of a man who was apparently agnostic, another who was evidently an Italian with a sense of mission to convince every one that there is no free will in men. Another was a rationalist, by his own definition.

Generally we have passed up such circles as being centers of energy expended by those who entertain themselves through debates. But from the speeches made, it was evident that the leaders were not wholly unprepared in their fields. We caught from their voices the words of philosophy, psychology and religion, though not the sentences of greatest meaning. Finally the old flare for verbal combat caught us and we asked for an opportunity to speak "as a Christian minister." Perhaps they would resent the intrusion of a "minister"? No! The circle opened and we stepped into the vortex and began talking to them about God.

Whereas we had entered the circle somewhat nonchalantly, we were driven to a serious talk by the eager upturned faces of these men, most of whom spoke with the thick accents of Southeastern Europeans. After receiving and trying to answer some questions, we left, saying, "No matter how well one may present God in abstract thought, finally the hearts of men hunger for an expression of God in flesh and blood. I can best tell you what I mean by pointing to Jesus of Nazareth. Begin to follow Him and new truth will open before you."

Perhaps it was all that we could do in that brief time. We left with their good will and our own appreciation for the opportunity. Perhaps there is yet a place for pulpits in the park, and for the Socratic method of teaching. Everywhere there are large numbers of upturned and expectant faces saying, "Tell us about God." The answers must come in language which they can use in the daily business of living.

Wings of the Morning

It wasn't morning, but in the darkness of night, that the bus load of passengers left the downtown office of the American Airlines for La Guardia field. We looked over the group of near thirty persons, wondering about our neighbors in flight. We espied one tall Englishman to whom we shall refer later. There was a young man, with a cross on the lapel of his coat, going to a youth conference. There was a short, stocky man, the only one of our party getting a flashlight picture and giving a story to inquiring newsmen. He was on his way to a meeting of the Olympics Committee in Switzerland. He was going to invite this classic to Minneapolis for 1952.

There was not much time for getting acquainted widely. We were shortly at La Guardia and, with little red tape, were put through the gates and on our plane, which had seats for thirty-two people. The propellers one by one turned for a start, then caught the power and burst into noisy speed. We taxied about the field, got into position and then with a plunge of power raced down the runway and gradually into the air. The lights of the city fell away until they appeared like glittering jewels the giant dropped, with piles of them here and there, and with necklaces lying carelessly where they described winding roads. The flight was on. Soon we were away from the cities. Utter darkness closed in and our cubicle of warmth and light, with the little group of thirty people, was speeding through the night at seven thousand feet altitude and at two hundred miles per hour. A little reading and writing and then lights out and sleep.

Hitting a large cloud has the effect of striking a wave by boat, but the bump is much less jolting. It was a few bumps in

succession that apparently ended our sleep the next morning. All around the plane were clouds and below we could see, by craning our necks, a blue-grey flatness which we supposed was the Atlantic. It turned out to be the terrain of the Labrador. The flight report, passed around by the stewardess, revealed that our plane had not gone to the field at Gander, Newfoundland, as expected, due to fog. Instead it would land at Goose Bay in Labrador. So we missed the "gander" and hit the "goose." It was purely coincidental I was assured—the two names were selected in the first place quite independently.

A moment later we shall report our day in the Labrador, but continue now with our reactions to flying. It was on the second morning, as we were over the Atlantic, that the sense of isolation caught us for a moment. Again we awakened with the "bumping" of clouds. The wing over which we were sitting was bending slightly under the impact, suggesting the slow motion of an eagle's wing. It was a good time to think about "security." Out came pen and paper to make a few notes of meditation on the subject. The motors whirred on with smoothness and patience as if they knew the responsibility laid heavily upon them to pull us over unhospitable seas to the other security of land, friends, and fellowship. A psalm came to mind, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me."

Adding the Sky View

Was there a storm at sea? The dark blue could easily be seen through breaking clouds. It seemed two hundred feet down rather than seven thousand. The only evidences to be seen were the white caps which indicated that the wind was blowing the sharp peaks from the high waves below.

It was *one* view of the sea, but only one. We needed both the horizontal and the vertical view in order to see fully. To digress for a moment on the parallel of human affairs, one might say that we have been very close to our problems. We have been on the level with them. We have seen them from that angle, and too often from that angle alone. We have not had altitude. Now we are being forced to try to see the whole world at once. Only a flight of imagination coupled with sound information can give it to us. But Americans in particular need altitude—a view of the "one world." At the same time they cannot live in the stratosphere. The two points of view must be properly blended.

We were nearing Ireland and the dawn was coming rapidly. Now a thick carpet of ruffled clouds was spread everywhere below us. What would the sun do to them with its full blaze of light. We wondered, waiting, hoping that the sun would come into full brilliance before our descent to the earth. Finally, like Browning's picture, here it came, "Day fast and more fast, O'er night's brim, day comes at last." A rainbow was painted on a higher cloud to our right and everywhere else were white and gray clouds. It would have been in keeping with our childhood fancies if somewhere out there golden spires had appeared and someone had exclaimed, "Look, yonder is heaven."

On the Trail of the Apostles

But we want to tell you also about a very practical look at heaven—on earth. It was during the day spent in the Labrador. Had our party landed in Newfoundland a relief crew would have taken the place after an hour's rest. At Goose Bay there was no such crew awaiting, therefore the men and stewardess must have rest before continuing the flight. That would be twelve hours, we were told. It was at the breakfast of bacon and eggs in this Canadian air field, hundreds of miles from a town or city, that we met the tall Englishman referred to above.

It took us all day to find out who he was. Americans can be so inquisitive, we remembered. He proved to be Sir Patrick Ashley Cooper, Governor of the Hudson Bay Company. That famous company was formed in 1670 on the basis of a rental of two beaver skins and two elks heads for the commercial rights to the Hudson Bay area, the rental to be collected by the King. It was not until 1939 that the King came to the Hudson Bay area. Sir Ashley was awaiting him with the rental!

It was while we stood in the yard of the Hotel De Gink, as the barracks-like hotel is called, that he invited us to go with him on a power boat to a trading village farther up the lake. It was a treat for which we had been appetized by stories of Sir Wilfred Grenfell, the medical missionary to the frozen North. Grenfell had been converted under the preaching of Dwight L. Moody and decided to give his medical training and talents to the Northern fishermen, first near England and then in the Labrador. He died in 1941 and his partner, Dr. Harry L. Padden, died in 1939.

They had given years of strenuous service to this area which is ice bound for nearly nine months of the year. The stories of Grenfell's exploits with dog sleds in winter and a hospital ship in the summer are in the folklore of this country and have been the inspiration of children and adults all over the world. Here were his footprints and here were the men and young men who rise up to call him blessed. Some of them were in the crew of seven that manned our boat from Goose Bay to Northwest River village. "The work of Grenfell was the greatest thing that ever happened to us," was the evaluation of a slim, red-haired young man at the wheel of our boat.

One of our crew was a "Livier," a contraction of "live here" by which the natives were distinguished from the newcomers in earlier years. The Liviers are mixtures of Eskimos, Indians, Scots, French and others. Their dark skins easily distinguish them.

There are too many stories to tell from this day in the Labrador. We shall have to be content in referring to only a few. Our chief interest was the Grenfell mission. With the death of Grenfell and the elder Padden the next in line was the son of the latter. He finally became the young Doctor William Anthony Padden. The mission now is in his hands. It was our privilege to meet him and by his gracious invitation to have lunch in his home. It is a simple yet adequate cottage of perhaps five or six rooms, near the hospital which is a rather large, square, frame building.

We sat down to a dinner, hardly a luncheon, with steak, potatoes, onions, carrots and finally blueberry pie and coffee. He explained at once that it was very unusual to have steak. They had not expected me, so it was just a nice family surprise brought in by some thoughtful neighbor. More interesting than the food was the company of eight persons about whom we shall only say that the mother of the young doctor sat as hostess at my left and the doctor sat at the opposite end of the table. Conversation revealed that Dr. Padden was now trying to find some dogs for his winter dog team travels, which will take him as far as four hundred and fifty miles over ice and snow, in service to the coast villages. In summer his hospital ship plies the waters for a thousand miles of coast line.

There were problems aplenty. Some of his dogs had died. A boat exploded recently and sank, taking food for his cows to the bottom of the lake. There was motor trouble in the launch. Would he have to kill some of the cows on which he depended for milk to feed the tuberculosis patients? He had found some hay locally but it was expensive.

Though our readers have many calls for benevolence, perhaps some of them may want to send something to this very busy man who is too busy to get to England, Canada, and America, to raise money as did his worthy predecessor, Dr. Grenfell. A bank draft to Dr. William Anthony Padden, Northwest River, Labrador, is the method and the address to use. Small amounts will also help.

We waved good-by to the children on the shore and as we pulled away our throat choked with admiration for this man of God who took the candle from the hand of his father and from Dr. Grenfell who, in turn, received it from Dwight L. Moody and who, in his turn in the long line of "apostolic succession," received it from the Galilean! This was the trail of the apostles—in the frozen North.

E. T. E.

Historical Value of Quaker Records

By Caroline Dunn

The author of this article is the daughter of the late Jacob Piatt Dunn, eminent Indiana historian and former Earlham College student. This paper was presented to a session of Western Yearly Meeting. Caroline Dunn is librarian of the Indiana Historical Association.

THE Society of Friends apparently has always been more or less aware of the value of records, for you have carefully set down the proceedings of your Meetings and have usually preserved them and made them accessible. We historical folk trust you will continue so to do. We find material of historical value in all the minutes—in the printed minutes of Yearly Meetings where the various concerns of the Meetings are found in summary form and information is given of work in which the whole group cooperates; in the minutes of individual Meetings, although in these one must go through vast quantities of other matter to find data on special topics or phases in which one is at the time interested; and in minutes of special committees.

Religious History

First and foremost your records are the source of material for the history of your Society, a branch of the Christian Church. This is the heritage of the faith for you, your children and your children's children—a heritage concerning which you wish, and they will wish to have both knowledge and understanding.

Yours is a denomination, too, which is not of historical interest to its members alone, but even more than most denominations, it presents much of interest to students of religious history. Its emphasis on the indwelling spirit, the control of this potential over-emphasis of the individual by a group or community relationship, the concern for all mankind—how did these come to be? How have they developed?

What changes have there been as the years have passed, as the Society has spread to new communities and as people's ideas concerning many things have changed, including those of its own members? What new developments have there been? What differences have come with the city churches? What heresies, to use a strong term, have arisen? How did these affect individual Meetings? What changes have there been in the Discipline, in the attitude toward marriage outside the Society, in the treatment of members who have broken the rules, in the distinctive plain dress and the use of the distinctive "thee" and "thou."

I have been reading minutes of some of the Indiana and Ohio Monthly Meetings and noted the growing leniency toward those who married "contrary to Discipline" or "contrary to order."

Reading these minutes gives one a very definite impression of dignity, of a people living, as an Episcopal prayer phrases it, "a godly, righteous and sober life." The orderly procedure, the very phraseology repeated again and again till it becomes a part of one: "treating" with those against whom there has been a complaint—a "freedom" to accept a member; marriages "orderly accomplished;" "Christian love toward one another;" "tale bearing and detraction discouraged." Members who have made religious visits to their "peace of mind." Sometimes of course the minutes are exasperatingly unexplanatory, as for instance an 1830 committee appointed "in order to remove some deficiencies that are apparent amongst us" which reported the work accomplished "to a degree of satisfaction to our own minds."

Church history is interested too in a comparison of the Friends with other denominations, the variations in belief, the differences in forms of worship, the effects of the members' faith upon their lives and conduct. How do they compare in efforts towards evangelization, in mission work, both home and foreign, in cooperation with other denominations. Do these and other interests show earlier in the Society of Friends than in other denominations, or later? What has been the growth in membership? To what extent have members left for other denominations? Was this on account of loss of religious faith?

In many of these matters much information may be secured not only from the formal minutes, which I am particularly stressing, but also from the letters of Quakers and from the diaries and journals for which Friends have had such a fortunate passion in keeping.

Then there is the matter of the organization of the church. Its simplicity and its Preparative, Monthly, Quarterly and Yearly Meetings, with representatives elected from the one to the other—a most democratic organization, and one which has stressed the individual's contributions to the whole. Indeed, reading over the old minutes, I have thought that each member must have been called upon to do at least one thing, and something which he or she would feel important, and rightly so—the ministers, the elders, the overseers, the clerks, the members appointed to visit or have care of something or someone, the many committees. We are told that the secret of keeping people interested is keeping them active and doing something!

Here, too, might be mentioned the place held by women — something distinctive and well-nigh unique. Even today in my church, the Presbyterian, and in most churches, it is the men who run things, or appear to do so. One suspects that a scholarly monograph might develop from a study of the extent to which the women of the Friends have provided encouragement and leadership for the feminist movement.

In church history also there is the history of the smaller group, the Monthly Meeting or Quarterly and here, of course, the Minutes are a main source of material.

Social History

Not only are the Friends of interest in the field of church history but also in the broader domain of social history and various special subjects included in that rather general term. A sociologist or psychologist studies a group. How cohesive is it? Why? What controls are there? How are they maintained? How effective are they? How does the group develop and change? How does it assimilate? Or how is it assimilated? The psychologist would be interested too in the role of the individual; in frictions and schisms; in the indoctrination of the children and the effect on them.

The social historian will be concerned with the Society as a democratic organization. Why did it develop when and as it did? How successful have its democratic form and methods been? The compiler of a local history will wish to include material on churches of the community and on distinctive groups in the community—for the Friends have been both. The biographer needs the records if his subject is a Quaker. Many a community or national leader has been a Friend and the record of his church activities is a part of the story, often a motivating force in his life. Bernhard Knollenberg, for instance, has been writing a history of the Whitewater Valley (now completed) and several Friends are among the persons in the community who are discussed at some length.

(To be concluded in the next issue.)

O Lord my God! discover to the thirsty souls what it is that withholds them from the living waters, that they may not labour and spend their strength in vain, in duties and ordinances invented by man, for that which may lull asleep for the present, but can never quiet the cry of the living Seed, nor ever satisfy the soul.

ISAAC PENINGTON

The Crisis of the Peasant Civilization

By Henry Beston

I

UNDER the changing colors of the European map, and crossing its artificial frontiers like a force of nature, there has persisted since the Bronze Age a European culture which has had an existence apart from politics and institutions. Called by historians of agriculture the "Peasant Civilization," its roots are in the earth, and from the earth-ritual of the farm it derives its way of life and its immemorial beliefs, practices and superstitions. East and west, across the European peninsula, the pattern of the plough changes. But it remains the plough, and villages in Spain and hamlets in Thuringia may celebrate the harvest of the last wheat sheaf with identical observances.

Founded not on laws but on tradition and tenacious custom, this green commonwealth has provided the basis of continuity through what Arnold Toynbee calls "the time of troubles." The crash of the Roman Empire in the West deprived Western knowledge of many great technical processes, but the Peasant Civilization lost none of its gains. The fruits introduced from Asia by the Romans remained a part of European life, and the Middle Ages inherited not only the familiar cereals but also the cultivated strains of the fig, the olive and the vine.

Agriculturally speaking, the Peasant Civilization is divided into two great regions, a Mediterranean province, and a Middle European. In the Mediterranean province, autumnal rains and a short, mild winter are followed by a long season of fair weather and a rainless summer which ripens to perfection such fruits as the various types of olive. The agricultural year is long and busy; not much is required in the way of implements and the agricultural economy of the region, when in health, is one of small holdings. This fact was recognized in pre-war Italy, and the natural tendency given recognition in law.

Beyond the Alps and north of this agriculture of Ceres and Bacchus lies the other great tower and fortress of the Peasant Culture. Its seat is the great belt of farming land which extends from France through rustic Germany toward the outposts of the Slavs. Here a summer with both sunshine and rain makes possible an agriculture more varied than that of the Mediterranean, and a temperate but genuine winter provides a year richer in human experience.

The Peasant Civilization has survived not only a twilight of culture, but also fifteen patchwork centuries of invasions, massacres, burnings, pillage and shifts of sovereignty. Today, for the first time in Western history, it is being deliberately and directly attacked on a wide front. This attack is directed at the ultimate base of European civilization and society.

II

In previous wars and social upheavals, when the Peasant Civilization was involved in carnage, the farmer was either left for dead; hanged from a tree; or suffered to carry on somehow once soldiery had sacked the farm. There was no suggestion from the marauders that his agricultural tradition was worthless, his customs imbecile and himself a fool whose whole class should be liquidated. Unbedevilled by any such attack on the fortress of its emotional and cultural tradition, the peasantry of the past—excepting the relatively few individuals who were butchered—were always able to get things going again. The timeless bond between man, life and the earth was never broken.

Today the Peasant Civilization—where it exists east of the iron curtain—is helplessly caught in the toils of a social revolution whose intellectual origins are entirely urban. To this new order, ancient customs are so much ignorant nonsense; the old agricultural tradition a nuisance; and a brutal and "efficient" mechanizing of all farm life is the answer of the planners to all farm problems. The protagonists of this mechanized and industrialized agriculture apparently do not see that the old farming could face almost anything and carry on, while gasoline agriculture must live or die with the machine age.

Were the Peasant Civilization strong, it could face the program. But the Peasant Civilization of Europe is now pitifully weak. Not only has the secular and urban culture of the age been working against it for a hundred years, bringing its customs and traditions into question and even into ridicule, but the peasantry has also suffered the greatest bloodletting of its history. All over Europe, in two unspeakably imbecile wars, the young men of the farms have been wiped out. Farms have gone out of cultivation because of the death of all the sons, and after World War I the cities attracted many young men from the fields.

Culturally and biologically weakened, the Peasant Civilization was able to hold the inner fortress till this last war. There were even signs in certain areas of Europe of a revival of strength. That "who plants, prays, and who sows the seed speaks forth a hope" was not forgotten by the hearth nor in the fields.

III

There is plenty of first-hand information about the present condition of the Peasant Kingdom in post-war Europe. A resume of it might be thus set down.

Holland is making a particularly good recovery. In France things are not going so well. World War I was a mass-murder of the French peasantry, and what there was left of the Peasant Civilization never recovered its heart. A special result of this peasant destruction was an urbanization of the mind of France. The peasantry remains, but its politics are a part of the urban political world, led by urban leaders. Such great French farms as Flaubert described have simply melted away. As a French farmer-scholar said to the writer, "Our farms have lost both their men and their sense of poetry, yet I feel that the earth of France will save us."

In the British and American zones of occupied Germany, the farm is at least feeding its own people. But throughout Germany the slaughter of the peasantry has been greater than in most other countries, and many of those still living are working as prisoners for the victors.

Every agricultural observer reports Poland as being the worst agricultural ruin. The landed gentry, who were both farmers and soldiers, have been liquidated; farm buildings and farm equipment are in ruin and have been looted coming and going; and several hundred thousand young men of peasant stock are unwilling to return to Poland under its present government. In many places a "farm" is but a hole in the earth covered by boards, and a few desperate people trying to raise potatoes. That Poland still has a Peasant Party is indeed tribute to its courage and vitality.

Italian agriculture is living from hand to mouth. The great rhythm of Mediterranean agriculture based on the long Mediterranean year has not yet re-established itself, and cannot do so under present political tension and uncertainty. The same applies to Greece.

East of the iron curtain, in Hungary, the German Marches, the Baltic and Balkan States, the Peasant Civilization is confronted by the agricultural theory of the Marxist economy. The great estates have been divided, and their owners are usually "missing." Whatever one thinks of the estate system, its downfall has broken up a functioning economy. The new farms possess too little acreage for successful agriculture, even on the subsistence level. Therefore, many fear an introduction of the collective-farming technique when the time is ripe.

IV

Will the Peasant Civilization of Europe survive? The outlook is not encouraging, for the green kingdom is cut in halves by an abrupt political division which

marks as well a radical difference in agricultural policy.

From France to the Ukraine, the farms are in ruin, and the young men either uprooted, dead or in slavery. The farm tenacity of life is very great, but it can lose heart. And once it loses heart, the time is not distant when the roof will have fallen in and the hearth grown cold. The Lombard invasions, entering Northern Italy in the Sixth Century, found the region a country of deserted farms "long in ruin."

If the peasant economy survives, it will survive as subsistence farming amid the ruins of Western Civilization. Such a condition marks not only the starvation, and therefore the passing, of the cities but also the descent of the farmer to almost animal desperation. For Europe those developments foreshadow the return of the Dark Ages. Its night will come when both the cities are gone and the farms are gone, and there is neither a city civilization nor a folk culture. It is a pity that those who ordered the murdering of the great cities of Europe did not possess a little more historical perspective.

The world cannot afford to lose what it would seem to have lost. We live in an increasingly urbanized civilization, and such a civilization, based on the city, is concerned with sensations rather than with realities. The city has no true sense of time or historical continuity, and its artificialities permit little awareness of Nature. Such an awareness is the root of the sense of reality, just as the earth is the ultimate source of feeling. The result of unbalanced urbanization is Cloud-Cuckoo-Land, destitute both of the reason and the warmth of human understanding. Believers in Cloud-Cuckoo-Land stop at nothing.

It is the historical function of a country population and a country way of life not only to grow food but also to supply a nation with a certain grim common sense. Though the Peasant Civilization is gone, a remnant of the peasantry is still with us. And if we wish to keep even what we have, we will do well to realize that it is not the Science of the Atomic Bomb which lies between us and a new Dark Age, but simply "the poor crooked scythe and spade."

Human Events

Now do not say, "Who shall do thus for me?" but know, the arm of the Lord is mighty, and brings mighty things to pass; and that arm hath been revealed in thee, and is at work for thee. O that thou couldst trust it (why canst thou not? Hath it not sown a seed of faith in thee?), and come into and abide in the path wherein its mighty powerful operations are felt and made manifest!

ISAAC PENINGTON

A Timely Concern

By Royal and William Buscombe

A communication addressed to the American Friends Fellowship Council.

WE are tremendously concerned, not only that there should be more inter-visitation among Friends, but also that it should be an effective means of giving fellowship and of deepening the spiritual life of the members of the Meeting. We do not feel that a sort of marathon of visiting is an effective way to achieve this result. We offer this judgment on the basis of our slight experience in visiting Friends in the Maritimes and in Western Canada, where we have found isolated Friends and small groups hungering for a deep spiritual fellowship which rarely opens up in a brief visit of but a few hours' acquaintance.

In the Society of Friends the responsibility for ministry of various kinds falls on each of us, and different ministers speak to different conditions in the Meeting. It is our belief that the responsibility for visiting Meetings and isolated Friends should be more widely shared, and that visiting Friends should stay long enough to contribute to the spiritual life of the Meeting. Flying visits may suffice for politicians in the heat of an election campaign, but to know one another in the things that are eternal requires something more than an overnight stay. The strength of a Meeting depends on the spiritual depth of its individual members. We feel that all too often our members profess belief in the Inner Christ and his ever-present guidance without practicing his presence in their daily lives. In other words they are intellectually committed to the Quaker faith rather than spiritually. There are some who coast along on the strength of a previous experience of God's presence. Others have never had the experience at all, and deceive themselves into thinking they have the essentials of Quakerism, because they know what they are. Familiarity with Quaker tradition and literature cannot be as helpful in awakening such people to their spiritual potentialities as the example of a really radiant Christian life.

It may be difficult to find many Friends who are so deeply committed to God that they are willing to have faith in his providence for their material needs as they devote their lives to his service. Surely many of us can spare at least a part of our time, however, toward fulfillment of the concern that is exercising us. We should not depend on a few leaders performing all the ministry, either in travel or through vocal expression in the Meeting for Worship. Rather our Society should continue its growth through the spread of vital cells of devoted individuals, each infecting a few others with the spirit of Christ.

There is much that each of us can do by keeping our everyday lives flexible and free to follow God's guidance, which can have far-reaching effects in the most unexpected ways. Do we ever visit neighboring Meetings and stay to get acquainted with their attenders? Do we seek out Meetings and individual Friends when traveling on business? Do we arrange our vacations so that our families can attend meetings for worship away from home, and fit our route of travel to visit isolated Friends? As we visit our blood relations, so we should also keep in touch with our spiritual kin. Some of us need to break down our reticence in traveling, and stop among strangers under an urgent sense of performing needed service to keep alive the ties of fellowship, in the love and service of Christ.

During the month of June just past, we undertook a trip to visit as many as possible of the Friends west of Saskatoon in Canada. At Calgary and at a number of places in the interior of British Columbia, chiefly in the Onanagan and Kootenay valleys, we visited in the homes of six or seven Friends' families, with whom we usually spent two days where possible. The majority of these people worship with other church groups in their communities, where as Friends they have a real contribution to make....

In Vancouver and Victoria, where there are established Meetings, we spent about four days each. These two groups have for years felt out of touch with other Friends—even in Canada Yearly Meeting, their nominal affiliation—and especially with the current of growth in the Society, with the exception of maintaining contact with the University Meeting in Seattle. As a result they have lost the conception of joyousness and immediacy of the Christian life of which early Quakers were so keenly aware, and are sorely in need of dedicated Christian leadership in their midst. It occurred to us, and to other Friends with whom we have discussed the matter, that there might be available some young Friend or couple who could live in Vancouver or Victoria for perhaps a year or two, and by their guidance and inspiration help to revitalize these Meetings. The Meetings include many solid Christians who have not been awakened to the potentialities of their Christian faith, and in particular the Quaker interpretation of it.

In the experience of the trusting soul, joy and peace are linked in closest union.

Visiting Friends Speak to Vital Concerns

ENCOURAGING OUTLOOK IN WESTERN

The eighty-ninth annual assembly of Western Yearly Meeting convened at Plainfield, Indiana, August 19-25. Many sensed a note of encouragement in the attendance of a large number of young people throughout the sessions. Their response to the challenge confronting them stirred those older in years to renewed courage. The need for unity was repeatedly expressed. This is essential if the goals set are to be reached. Our hearts must be warmed to the extent of sacrifice in order that a needy world may have food and clothing if we are to reach those in need of the spiritual message we have to offer.

NEW LIFE

The meeting of Ministry and Oversight was in session four different times. During two of these sessions very helpful discussions were conducted on the reports of the State of Society in each Quarterly Meeting. A very encouraging report, presented by one Quarterly Meeting, indicated that five young persons are preparing for definite Christian service. These discussions proved so valuable that the same procedure will be followed next year.

Milo S. Hinckle of Plainfield spoke to the evening meeting on the subject, "Train Yourself for the Religious Life." He challenged us with the need of specialized preparation for ministers, elders, and overseers. During the year five ministers were recorded as follows: Charlotte Scott, Westfield Quarterly Meeting; Hazel L. Decker, Pleasant Grove Quarterly Meeting; Paul Reish, New London Quarterly Meeting; Mark Peary and Allen Smith, Thorntown Quarterly Meeting. Clerks appointed for the Meeting on Ministry and Oversight were as follows: Belva H. Newson, presiding clerk; Edna Mae Chandler, reading and recording clerk.

A morning watch was conducted daily at six o'clock. Inspirational services, arranged by the Peace and Service Committee, were held at eight o'clock with the following speakers: Richard Haworth of California Yearly Meeting; Orval Fisher of Indiana Yearly Meeting; Harold Smuck and Russell E. Rees of Western Yearly Meeting. Mack and Amy Jones of Indiana Yearly Meeting were speakers for the hour in which the worship and missionary services were combined. They are under appointment by the American Friends Board of Missions for service in Kingston, Jamaica.

Clerks named to serve the Yearly Meeting for five-year terms were: Sumner A. Mills, presiding clerk (1947); Annice Carter, recording clerk (1950); Homer J. Coppock, assistant recording clerk (1948); Marjorie Osborne, reading clerk, (1951); Keith Sarver, announcing clerk, (1949). Glenn A. Reece was reappointed general superintendent.

MANY CHALLENGING SPEAKERS

The devotional leader was Elbert Russell, dean emeritus of the School of Religion of Duke University, and at present connected with Guilford College. The Quaker Lecture was given by Douglas V. Steere, professor of philosophy in Haverford College. His subject was "Be Ye Renewed in the Spirit of Your Minds." He brought out the fact that it is a slow and costly business to lift a life to the dignity to which God has destined it. Again and again it must be renewed and restored, but the love of God is able to accomplish this.

Norman Young, secretary of stewardship and finance for the Five Years Meeting, brought a stirring message. Murray Johnson, pastor of First Friends church in Marion, Indiana, spoke twice. He brought a missionary message and also spoke concerning the nature of the real, eternal church. Isaac Harris, chairman of the Young Friends department of the Board on Christian Education of the Five Years Meeting, addressed the young people on Friday evening, challenging youth to tap the great unused power of God. There were approximately two hundred young people gathered for that session. Harold J. Hadley, secretary of the American Section of the Friends World Committee for Consultation, was present. George Bent and Truman Kirkpatrick, representatives of the mid-west office of the American Friends Service Committee in Chicago, were also with us. They brought word to the Meeting of the work they are doing and of the concerns which they represent.

AIMS OF EARLHAM COLLEGE

Thomas E. Jones, the new president of Earlham College, was presented to the Meeting. He, in turn, presented President Emeritus Dennis who then gave his last annual report. President Jones, in his address, gave the aims of Earlham College as follows: (1) Earlham is and is to be Christian; (2) Earlham is and is to be a Quaker College; (3) Earlham is and is to be scholarly; (4) Earlham is and is to be concerned. He also gave an encouraging note in his message at the night session when he brought out the fact that today we are finding Christ sufficient.

Sunday was indeed a climax to the week's activities. A large audience gathered to hear Elbert Russell's last address. He asked us to note that Jesus came to make the people good according to a very high standard and that we should be able to demonstrate to the world that it is not necessary to go into spiritual bankruptcy.

D. Elton Trueblood, formerly of Stanford University, now professor of philosophy in Earlham College, addressed the audience in the afternoon. He suggested that it was the function of the Society of Friends to bring to birth an order which would give a new conception of service and help to achieve a new peace. Earlier in the week he spoke on the value of reading religious literature. He encouraged us with the information that Friends have produced more books per capita than any other religious body.

The Junior Yearly Meeting was conducted again this year with Martha Barker as superintendent. The children readily assumed much of the responsibility. There were one hundred and fifty-two different children in attendance, with a daily average of eighty-three, forty of whom were present at every session.

RUTH E. LINDLEY

REPORT OF A GOOD YEAR AT WILMINGTON

Wilmington Yearly Meeting of Friends met in its fifty-fifth annual session at the College auditorium, August 12-18. The attendance was unusually large. One hundred Friends came as representatives and alternates from the four Quarterly Meetings. In the spirit of unity, items of business were transacted under the leadership of the considerate clerk, Howard F. McKay. Each morning, he inspired the meeting to worship by directing the thoughts to Jesus. The prayer of Jesus for His disciples, "That they may all be one—that the world may believe that Thou didst send me," proved a blessing, as we found Him in our midst. This was the leading thought expressed in various addresses.

VISITING FRIENDS SPEAKERS

Cecil E. Hinshaw gave the addresses for the Evangelism Outreach and Chris-

tian Education Committees, the Young Friends, the Sunday morning worship and the half-hour devotional period.

D. Elton Trueblood spoke to the Meeting on Ministry and Counsel on "Quaker Ministry in an Atomic Age" saying, "that the only kind of Quaker ministry that has the slightest importance in the atomic age is one of a new and powerful movement. The hungry sheep have looked up and have not been fed. We need desperately a new reformation." When speaking in behalf of the Friends World Committee for Consultation he declared, "The best thing we can do for the world is to make America really good." John Walter led an early morning devotional hour. Harold Hadley brought information concerning the Fellowship Council, and took part in a panel discussion on national outlook.

The Friends Committee on National Legislation was presented by James M. Read. He portrayed members of Congress in action, and told of his experiences in interviews with officials as he explained to them Friends' position regarding legislation. Norman E. Young delivered the address on stewardship; outlined the work of the various Boards of the Five Years Meeting, and conducted a devotional half-hour. Samuel Levering, chairman of the Peace Board of the Five Years Meeting, presented its program of work. He told of the plan to stress the education of Young Friends of pre-draft age, with respect to the peace testimony of Friends. Barrett Hollister brought latest information about Civilian Public Service and about the young men still in prison for conscience' sake.

Dr. A. A. Bond and wife, Myra, described Friends' mission work in Africa, with especial emphasis on the problems of a medical missionary, and some of the resulting satisfactions. Merle L. Davis discussed educational work in Jamaica, Cuba and Mexico, as he showed pictures of our schools in these countries. Robert Cope, who was warmly welcomed as a new faculty member of Wilmington College, spoke at the educational dinner, and brought the message at the closing session on Sunday afternoon.

The following quotations are only a few that were gleaned from the outstanding addresses: "Quit playing around with religion;" "The cross has to be a reality in our lives;" "Consecrate your lives to Him in holy obedience;" "Hold all things earthly, lightly;" "Let us not only be Christians, let us act like Christians;" "Can we look into His face today, and say, 'There is not one thing we lack,' or shall we go away sorrowful?" "When our hearts are right, we shall begin to grow in spirit and in numbers;" "Jesus cannot have His rightful place in the life of the world or church unless He has his rightful place in the life of the individual."

In addition to these guest speakers, there were many other visitors from nine Yearly Meetings who contributed to the joys of the meeting by their presence and expressions of good will. Some came to meet with the American Friends Board of Missions called at this time.

HOME FOLKS

A large number of Friends in our Yearly Meeting gave valuable service through sermons, addresses and forums, as well as through participation in the regular business. All were eager to serve wherever they were called.

The music throughout the sessions was reverent and added much to the worship. Robert McKay, Willard Haines, Marilyn Rhoades, Betty Lou Parker, Irma Fisher, Marian McVey, Walter E. Bogan, Ellen P. Robinson, Maxine Murphy, a chorus choir, directed by Elizabeth Peterson and with excellent accompanists, shared their talents helpfully.

Young Friends were especially active in service during the sessions of the week, and enjoyed fellowship at their pot-luck supper. Their session, following this, was one of great blessing as one young man testified that he realized his definite call to the ministry. The group was busy registering attenders for the Young Friends Camp at Clifton this month.

Junior Yearly Meeting, with Elizabeth Terrell, Alma Warren, Mary Huffman, and Christine Stanfield as leaders, met each day for periods of worship, business and activity. The children enjoyed making pictures and toys; collecting money for cereals to be sent to Europe, and materials and patterns for making children's garments to be furnished workers in Jamaica. Edward Linton and wife, Violet, appeared to be as alive to the opportunities for service as ever.

OUR EFFORTS

The Standing Committees gave well-prepared reports which were enlightening if not encouraging in every respect. There was a small decrease in membership, yet there was a substantial gain in finances. The report of the Executive Secretary, Adam H. Flatter, was received with appreciation. He was reappointed for another year. Our cooperative effort with other church groups and the American Friends Service Committee in accomplishing relief projects resulted in surprising amounts of food, clothing, and seeds being sent to suffering peoples.

An encouraging report of the Woman's Missionary Union showed a gain of forty-six in membership and an increase in general interest. The support of a student in Wilmington College will be continued as the missionary project for the coming year. Charles Scott and wife, Charlotte, were warmly welcomed.

Marvin Jones, principal of Friendsville Academy, gave a report of the splendid work done at the school the past year and outlined the plans for future progress. The year's program of Wilmington College was given in "panorama form." Each member of the faculty, when introduced by President S. A. Watson, briefly described the activities and aims of his department, showing them to correlate education and life. This unique presentation of the work of the College was more effective than the usual written report. Training for the ministry was considered in the Yearly Meeting on Ministry and Counsel.

The work of the Christian Education Committee was presented in a forum conducted by Walter Berry. Vesta Stanfield announced the program of work arranged by the Five Years Meeting Board.

The innovations in the regular program of our Yearly Meeting were the picnic supper of which the Woman's Missionary Union had charge, and the fellowship basket dinner, sponsored by the Social Order Committee, Sunday noon. The excellent attendance at each gathering made possible the renewal of old friendships and the development of new ones.

CONCERNS

Friends expressed various concerns: That amnesty may be granted those who are imprisoned for conscience' sake; that our young Friends be used on standing committees whenever possible, and as soon as advisable; that we save precious historical material from destruction by placing it under suitable supervision, such as the Ohio Valley Friends Historical Society in our Yearly Meeting; that more Friends realize that a distinct benefit is gained by attending the devotional meetings of the session.

Realizing that our awareness of being a part of a world-community had increased through the living, as well as written epistles, we sat in worshipful silence awaiting the concluding minute: We have been strengthened by the living bread during the sessions of the Yearly Meeting. Witnessing the power of the love of Christ, we dedicate ourselves to creative living that the world may believe in Him whom the Father sent. Concerned that the physical and spiritual hunger of the world be ministered to, we adjourned to meet at the usual time and place next year, if it be the will of the Father.

ADA A. GREENE
BESSIE B. HAWORTH

As a father watcheth over his children, so do I wait and desire to feel the Lord watching over my soul continually. And in His love, care, wise and tender counsel, is my safety, life and peace; and I never yet repented either waiting for Him or hearkening to Him.

ISAAC PENINGTON

The Poet and the Symphony of God

By E. Merrill Root

IN music, the individual notes that we strike are beautiful only as they are living moments within the organic and integral tune. Life is also music. And the fallacy of prose and the "practical" is to see the successive notes of music or of life as separate and *singly* significant: this is called "being realistic." When we regard music or life in this way, it naturally seems mean because it has no meaning, and void because it has no value. We are barbarians of the ear, who strike a note here and a note there, and wonder what is the worth of these odd idiocies of sound. Because we are "realistic" we lose all reality.

Such is the fallacy of most modern life and literature. This fallacy always occurs most in an Age of Prose. For the tendency of realistic prose is to see the details and to lose the dynamic; to hear each note so sharply that it forgets the tune. And this, of course, reduces literature and life to a multiverse of fragments, to a series of private worlds and little idiots' delights. The miserable result is evident to all—from Mencken to Hemingway, from Robinson to Jeffers, from the Ezra Pounds whose primal decay leads them into ultimate treachery on to the T. S. Eliots whose life begins and continues "not with a bang but a whimper." They are the tricksters of the notes, who have forgotten the tune.

The health of art lies in poetry. For the poet is one who is deeply concerned with the execution of the individual notes *just because* he is passionately conscious of the total tune. To him there is a tune within all life and lives: a tune of the wind over leaves of grass; tunes of human character and story, of history and nature and man; above all, a coherent and beautiful symphony in the universe. That is why it is not a multiverse, but a universe; not a chaos, but a cosmos. The flashy minor poet is concerned with being a virtuoso of sound; with the brilliant execution of notes. The major poet is a Bach or a Beethoven, concerned with the greater living harmonies that alone give the individual notes abiding greatness. The poet is simply one who overhears the music of the universe, and who plays for us that timeless and total tune. The poet is the seer of sound; the composer of the cosmos. He smiles at the paltry partiality of the "realist": he is busy, rather, with reality.

Only poets who hear and express the tunes of God are major. Aeschylus, Dante, Shakespeare, Goethe, Whitman, Blake—or, on a secondary level, Milton, Wordsworth, Shelley, Keats, Browning, Chesterton, William Vaughn Moody—these are the poets who have truly heard the tunes, and who therefore play for us the music that is forever timely because it is forever timeless. These are the poets who use the beauty of tone in order to bring us the deeper beauty of tune. These are the singers of Eternity's sunrise.

Only those who hear the tune can recall the living past or prophesy the certain future. For the notes long played are lost until we remember the tune; and then they live as an abiding resonance in the Eternal Now. And the notes not yet played cannot be understood except as we have an intuition of the total music. "Time" is a one-way processional of the individual notes; Eternity is the integration and living wholeness of all the notes —those already played in the past, those yet to be played in the future—that is the tune. If we dwell in Eternity, the past is forever alive and the future is already here. We draw life in the present out of the notes that did not fade or end when the fingers reached other keys; we can prophesy the nature of the future, because we know that the tune demands the fulfilment of inevitable notes which the fingers have not as yet reached. Thus the poet is one who lives in the great *I am* that—before birth was and after death shall be—forever simply *is*. He *is* immortal. He *has* eternal life. For him the past has never died, and the future is already born. He lives forever, not in the changing tones but in the changeless tune.

Let us, therefore, be poets—so that we may at last be practical. Let us be poets—so that at last we may be realists of the world and scientists of the soul.

CATHEDRAL IN FRANCE

The organ crushed!—no music
To wake the awaiting soul;
The pulpit smashed!—no service
To make the spirit whole;
And these were not God's worshipers,
But soldiers on patrol.

With fear they watched the shattered keys
Of music on the floor;
Their eyes took in the wreckage
Where the priest should stand no more;
Their hearts were twisted like the church
Beneath the shells of war.

Outside, the guns were silent:
A dreadful quiet fell
Like darkness on the city;
The church became a cell
Of tortured shapes and figures—
Heaven's beauty made a hell.

Then sun burst through the broken wall:
The Cross still shone austere;
One soldier felt upon his cheek
Unchecked a rolling tear:
Still crucified but dauntless still
The living Christ was here!

RALPH CAPLAN

OUR COMMON ROOTS

No rose will harbor bitterness
Against a sister rose;
Nor does the cosmos criticize
The humblest flower that grows.
A commonwealth of bloom, they lift
Their rainbows to the sun,
And blend enchanting differences
In Beauty—rich and one.
Shall we, ignoring common roots,
Spend beauty's precious gift
To nurture thorns of pettiness
And sharpen knives of rift?

ETHEL GERTRUDE STOWE

EVERY DAY

Resurrection need not be
An ancient outworn story—
Every day, did we but see,
Our eyes behold the glory
God breathes new life in hopeless goals
And, where dry bones were lying,
Reveals the lost dreams of our souls
Alive and still worth trying.

FLETA NEWLIN

Let us be poets—so that we may cease to be biological bipeds and become vital men. And the way to become poets is to listen to the tunes of lives and to the symphony of Life.

There is the tune of the daffodil—played and replayed through time, because it exists timeless in Eternity—from dark bulb to golden bloom. There is the dainty tune of the wild rose, and the rollicking gargoyle tune of the green frog. There is the tune of heart-beat and the tune of heart-break; of the breath in the lung and of the swallow in the wind. There is the loud round raucous tune called Falstaff, and the grave terrible tune of the foolish fond Lear who moves, through tears and madness, into the wisdom of "God's spy" and takes upon himself "the mystery of things." There is the tune of comedy, divine or human—from Dante Alighieri to William Saroyan. There is the terrible music of Macbeth, choosing murder and ending inevitably as an idiot's tale; there is the high noble tune of Joan of Arc, murmuring "Blessed Jesus!" amid the flame. The poet is one who hears these tunes, and who plays each as an integrity. Let others bemuse themselves with the trick and tinkle of the passing notes: he is concerned with the tune. The poet forever overhears, and forever expresses again, the music of the spheres, the symphony of God.

WORD RECEIVED OF PASSING OF LIDA K. JOHNSON

Word has been received of the passing of Lida Kauffman Johnson of Urbana, Ohio. A more complete statement will be published later.

CONTRIBUTORS

ROYAL and WILLIAM BUSCOMBE — 815-14 Street, E, Saskatoon, Saskatoon.

RALPH CAPLAN—Earlham College, Indiana.

CAROLINE DUNN — Indiana Historical Association, State Library and Historical Building, Indianapolis 4, Indiana.

FLETA NEWLIN—Kokomo, Indiana.

E. MERRILL ROOT—Professor at Earlham College, Editor of Poetry of THE AMERICAN FRIEND, 120 S. W. 8th Street, Richmond, Indiana.

ROBERT ROOT—Representative of World Council of Churches, Geneva 17, Route de Malagnou, Switzerland.

E. G. STOWE—"The Stowaway" R.F.D. Cedarville, Buzzards Bay, Massachusetts.

There is nothing that we can properly call our own save time and of this we are most prodigal.

THE DEVOTIONAL LIFE

The dignity of human nature consists not in self-sufficiency. Man stands in continual need of divine help; and his true dignity consists in being ... capable of consciously receiving that assistance.

JOSEPH PHIPPS

* * * *

And as God ... doth know that we are in a miserable state without him, not able to do anything without his help, he makes the first offer of acquaintance with us and ... speaks in the inward parts by His son Jesus Christ, the Light of the world, showing us the way to please him.

ABEL THOMAS

* * * *

Into the twilight of the world steps the pure child of God. He was the dawn. With Him came daylight. The sun shone above the hills. What had been dim was clear. "I and the Father are one." The great gulf between man and God is bridged.

JOHN WILHELM ROWNTREE

* * * *

Always keep in mind the goodness of the Lord, and let his word dwell and abide in you; lay it up in your hearts as a precious holy treasure ... The living word seasons and keeps the heart sweet and savory, so that corruption cannot grow there ... but by the word it is cut down and destroyed.

ALEXANDER PARKER

* * * *

It is by a single dependence upon that divine and creative power by which all things were made, that we find hard things made easy, and the mixture of human events ... sanctified.

SARAH GRUBB

* * * *

True prayer is always heard and meets an hearty return of the divine complacency; for its spring, and motion, and life, is the very life of God in the soul, and joins the soul to him.

JOB SCOTT

* * * *

Prayer, at this day, in pure resignation, is a precious place; the trumpet is sounded; the call goes forth to the church that she gather to the place of pure inward prayer; and her habitation is safe.

JOHN WOOLMAN

* * * *

To you all, Friends everywhere, in the measure of the life of God, wait for wisdom from God, even from him, from whom it comes ... And wait for living food from the living God, to be nourished up to eternal life, from the one fountain, from whence life comes; that ye may all be guided and walk in order.

GEORGE FOX

The mighty day of the Lord is come, and coming, wherein all hearts shall be made manifest, and the secrets of everyone's heart shall be revealed by the light of Jesus ... Every one of you hath a light from Christ ... which if you love, and come unto it and follow it, will lead you to Christ, who is the way to the Father, from whom it comes.

GEORGE FOX

Selected by WELDEN REYNOLDS

CHURCH CHANGES CONCEPT OF U. N.

Credit for the growth of the United Nations belongs primarily to the religious people of the United States and Great Britain, John Foster Dulles, of New York, declared at opening sessions of the international conference of church leaders, held at Cambridge under the auspices of the World Council of Churches. Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, said religionists of the two countries were responsible for changing the concept of the UN from one of military alliance to that of "curative" agent. He defined the purpose of the Cambridge conference as that of channeling the world's "moral and spiritual forces to redeem the political life of the world from failure."

Appealing for parallel action in the political sphere among the world's leading faiths, Dulles said: "The moral and spiritual forces of the world, inadequate as they are, still have power enough to secure a just and lasting peace." Dulles urged the churchmen to discuss frankly the growing tension between Russia and the West. He said this tension "is not one that should frighten us for it is not new." "There have always been tensions among the big powers," he added. "The only thing that is new is that once they were concealed and now they are getting a full airing."

The conference elected Dulles its chairman, and as vice-chairmen appointed Dr. Marc Boegner of Paris, Kenneth Grubb of London and Francis Wei of China. After lengthy debate on the advisability of throwing the meeting open to the press, it was voted to hold the remaining sessions in private, except for the final gathering. In opposing this action Dulles pointed out that the conference would have to accept the principle of open meetings or "we shall have to stop urging them on others and if we do the latter then political meetings will go back to dark recesses and corners." The American delegates, he said, were in favor of open sessions but the continental representatives wanted closed conference to avoid misrepresentation by some sections of the press.

—Religious News Service

HUNGER IN EUROPE

As seen by a news correspondent

By Robert Root

This correspondent, on the staff of the Des Moines Register-Tribune, has been in Europe in cooperation with the World Council of Churches.

One of my strongest impressions during my present brief trip back to the United States is that people are confused about the food situation abroad. For example, the barber in my home town while cutting my hair, asked what the truth of the relief story is. He said he had heard the big appeals, but that he had talked to returned service men who had seen the war areas and thought the need was exaggerated.

I have met G.I.'s who have been greatly concerned about the poor life of friends they made in nations abroad. But, surprising as it may seem, I can understand the point of view of those who say they haven't seen so much starvation in Europe. Sometimes I think myself that there's a tendency to over-play the horror angles.

The reason for this is plain: Those of us in relief work tend to bring out the terrifying stories and photographs for the same reason that those of us in newspaper work put big headlines on sensational divorce items. Some instinct seems to tell us that only thus can we shock people awake and make them pay attention.

There are, of course, sensational relief cases. Here are a few I've run into:

German POWs whose skinny arms and legs were as skeletal as those of Buchenwald inmates; another German POW half-a-continent away who was coughing weakly and was expected by doctors to die immediately of malnutrition; two boys without any shoes in Berlin; the boy in Coblenz who had to borrow shoes to get to the Swiss barracks to be given another pair; and the skeletal German deportee, bedfast for two months for lack of food, lying on a mattress, with ragged coats as his only sheet and bedding.

I can understand any returned service man who tells me he has never seen such. These instances are not typical, and we can be thankful they are not. If they were, the relief situation would be so overwhelmingly hopeless that we might despair of it. If five per cent, or even only one per cent, of a population is literally naked and starving, it means that most of the rest are in desperate need of food and clothing. Therefore, the fact that dying people do not lie in the gutters of European cities does not mean that their need is not tremendous. Thinking people should go beyond the sensational relief reports to the more widespread general hardship that they indicate. I can give a picture of a corner of this relief problem by just recounting some facts I learned in a recent trip to Austria. This is just an objective account for thinking people, without a sensational attempt to "jazz it up":

One saw almost no food in shops in Vienna. In one place I did see a few American cans of meat, obviously from relief supplies. Crates of lettuce were the only other food I saw for sale. Several relatively well-dressed people were digging greens in public parks. The "official" calorie level was around 700 calories a day, but I have since read that it has been raised to about half the necessary minimum to maintain adult health!

In two schools I saw first-hand the feeding being given children between classes. The American churches, through the World Council of Churches, contributed some flour which went into this soup—a small amount, admittedly, but so much better than nothing. The gaunt principal of one school, whose loose collar showed how he had lost dozens of pounds, said that from time to time children become so weak in class they have to lie down.

A church superintendent in Vienna said that one church in the city had lost through hunger thirty of the two hundred and fifty in its congregation during the last winter. Most of those who died were elderly. Starvation was perhaps not the direct cause, but cold and malnutrition had sapped them so that they fell an easy prey to diseases. This superintendent's little grandson was a wistful, big-eyed child with long thin arms and legs. His aunt who was caring for him said that he had been growing taller but staying the same weight. He was hungry all the time, but of course there was no extra food to give him. Even after being fed at school, he came home asking for more to eat. When I think how hard it would be to turn my little boy down if he said he was hungry, I know how many European parents feel when they have to say "There's nothing to eat."

I returned to Switzerland on a train of the Swiss Red Cross which was taking four hundred and seventy Austrian children to be fed three months in Swiss homes. Most of them were thirty or forty pounds underweight and, looking at one of their number who was only seven pounds under, they asked how it happened that she could go to Switzerland! The Swiss fed them lightly on such things as bread and soup, for they explained that to give more to stomachs not accustomed to it would have been unsafe.

Perhaps that is neither starvation nor drama. But it is something very serious about which people who use their heads can feel concern. Even if the casual observer may think they only look "a little thin," the young in many parts of Europe get a poor start and adults fall before tuberculosis and other killers when food is at present levels. Through "Good Samaritan" channels of the churches, Americans can feel the satisfaction of helping a bad situation so that it will not become as terrifying everywhere as it has already been in some dramatic instances.

MAIL TO GERMANY

Letters weighing not more than one ounce (postage five cents) and non-illustrated postcards (postage three cents) may now be sent to individuals anywhere in Germany. Such communications must be of a *strictly* personal character. Checks, money orders, bank drafts, currency, etc. (money in any form), *cannot* be *enclosed*. It is possible to enclose International Reply Coupons (see note above).

The address should include name of addressee, house number, street, city or town, postal zone (if known), name of province, zone of occupation and country (Germany). A box number may be substituted for the street and number, but communications may *not* be sent in care of General Delivery. The name of the province and the zone of occupation may be omitted for letters and cards going to Berlin. Parcel Post, air mail, special delivery and registered mail are *not* yet available for any part of Germany. (Exception: Recent regulations provide that "Gift Parcels" to *Displaced Persons* (homeless or dislocated individuals) *in internment camps* in United States occupied zone of Germany or Austria may be mailed only by persons who have received a card (UNRRA Postal Form 1) addressed to them from the displaced person in accordance with directions of the United States Army authorities in the country. (Further information may be obtained from United States Department of Commerce).

"POCHETTE QUAKER"

This is the translation of a letter received from a French student in London:

"I am a simple French student; I am taking the liberty to send you a small sum of money to thank you. During my captivity at Bordeaux in 'Fort du Ha' we received the famous 'pochette Quaker.' We had no idea what this name meant; a few thought that it was the trade mark name of dried cakes. Though not always knowing the source, it, nevertheless, brought us regularly its small message of comfort. If physically it helped our poor tired bodies to resist the trial, morally it brought the inestimable treasure contained in anything coming from the outside. Thanks to it Sunday was always Sunday.

"Finally, I will never be able to forget the youngest among us going to sleep, clutching in their arms the little paper bag, where two little dry cakes, saved for their breakfast, constituted all their possessions.

"The prisoners of 'Fort du Ha' will never forget the 'Quakers.' Thank You."

FOR FRIENDLY ACTION

Billion Decrease in Church Giving

This statistical survey has been compiled by the National Stewardship Institute.

The National Stewardship Institute, in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century, found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

The total expenditure for luxuries alone has increased to the point where at least twenty-five dollars is being spent for luxuries for every dollar given for religious education and character-building purposes.

The survey reveals innate selfishness, greed for gain, and thirst for power which, unrestrained, may lead to a third world war, declared Dr. Charles V. Vickrey, president of the Golden Rule Foundation and Vice Chairman of the Institute. Religious, educational, and character-building agencies, ready for service, are tragically handicapped by lack of adequate financial resources with which to cope with the great epoch-making opportunity now before us. Competition with heavily-financed Government, secular and luxury-vending agencies is very great.

Our present support of the church amounts to but little more than a penny per meal, less than a nickel a day, Dr. Vickrey added. Instead of support increasing at the same bewildering pace as that set by science, industry, military and other secular activities, the church and related agencies during the past seventeen years have actually suffered a serious decrease in total contributions for their support. This is in spite of the fact that during the same period the membership of religious organizations has increased more rapidly than the population, and the per capita income has approximately doubled. Contributions to church and character-building agencies have declined both in total of dollars and in percentage of income contributed during this time.

The statistics of twenty-five national religious bodies from 1920 to 1945 revealed that, during the thirteen year period from 1920 to 1932 inclusive, the total gifts ($5,534,906,178) were more than a billion dollars greater than that contributed ($4,479,560,695) during the more recent thirteen-year period, from 1933 to 1945 inclusive.

This nineteen per cent decrease, totalling more than a billion dollars, was in spite of the fact that the number of members reported increased from 12,359,545 in 1920 to 30,628,673 in 1945. Also during this time our national income increased from 69.8 billion in 1920 to 160.2 billion in 1945; our per capita income increased from $655 to $1,194. But during this period the average percentum of income contributed to churches and related charities decreased from 3.49 per cent for the earlier thirteen-year period to 2.01 per cent for the recent thirteen year period, and the percentum of income contributed in 1945 struck an all time low of 1.35 per cent.

The highest percentage of giving was reached in the depression year of 1932 when the financial support of churches amounted to 5.25 per cent.

If contributions from the entire church membership (numbering 72,492,669 Protestants, Catholics and Jews) decreased at the same rate that was officially recorded for the 30,628,673 reporting, the total decrease for the support of religion and related charities during this period was more than two billion dollars. If, in addition, the nearly sixty-five million non-church members were as negligent in giving to privately supported, public service institutions as church members were, the total loss to seriously underfinanced religious, character-building and welfare agencies during this period was not less than four billion dollars.

"Give Ye Them To Eat"

One Cent Feeds One Person

1. Wesley Huss has provided the following significant information:

A carload of Ralston Relief Cereal consists of 600 bags (30 tons) which can now be purchased and delivered in Europe at a cost of about $4,650. This will serve a generous, nourishing meal to 480,000 people. This means that the serving cost is less than one cent per serving. One bag of 100 lbs. may be suggested to a person, a Sunday School class or a young people's group as a unit for contributions. The total cost in Europe is about $8 and this amount will serve a good meal to 800 people.

2. Marcus Kendall has reported as follows on the quantity of grain in carload lots and the valuation per car on the basis of prices as of August 21: Oats—2,500-3,000 bushels, $0.80 per bushel, $2,000-$2,400; Wheat — 1,500-2,000 bushels, $1.95 per bushel, $2,900-$3,900; Soy Beans — 1,500-2,000 bushels, $2.16 per bushel, $3,200-$4,300; Corn—1,800-2,000 bushels, $1.75 per bushel, $3,150-$3,500.

3. Friends at Knightstown, Indiana, are loading a car of wheat September 9-10. John Randolph, pastor of the Meeting, led the community in this program.

4. The Hamilton County, Indiana, organization, consisting of Carmel, Westfield and West Grove Quarterly Meetings, Western Yearly Meeting, (F), have about $2,000 ready for the purchase of grain, probably oats.

5. Sand Creek Quarterly Meeting and Thorntown Quarterly Meeting, both of Western Yearly Meeting (F) each has set as its objective a carload of soybeans.

6. Antioch Chapel, Indiana Yearly Meeting (F), Theodore Foxworthy, pastor, gives one special offering each month to food relief. It is not a large Meeting but in no case has the offering fallen below $40.

7. West Milton, Ohio, Meeting, Indiana Yearly Meeting (F), Byron Leaser, pastor, has had a leading part in a community program for securing a carload of wheat. Members of the Brethren Church have done a great deal of the work. Enough money is in hand for purchasing the car of wheat.

8. On August 19, the Meeting at Fairmount, Indiana, took a special offering for the Gifts-in-Kind Relief Program which amounted to over $100.

9. Fred Smith, pastor of Jericho Meeting and resident in Richmond, is giving excellent service in assisting in presenting our program in Indiana Yearly Meeting.

10. We have a new supply of the "Wanted—Grain for Relief" pamphlets. Also an interested Friend has given a supply of glass cans for exhibiting our relief cereal. Ask for whatever supplies you need. We may be able to provide them.

11. Report to us any specific items showing progress in our program. We want to put them in this bulletin for the encouragement of others.

HOMER J. COPPOCK, *Director*

Bulletin from the A.F.S.C. Office for European Relief, Quaker Hill, Richmond, Indiana.

NEED FOR DESK BIBLES

Recently a desk Bible for use in Meeting, was offered through THE AMERICAN FRIEND for any rural church needing it. It was claimed at once. Other requests have come. Is there a reader or a Meeting anywhere prepared to fill the other requests?

FRIENDS ASSEMBLE AT DAMASCUS

The one hundred and thirty-fourth session of Ohio Yearly Meeting was held at Damascus, Ohio, August 20-25, and was by far the most largely attended Yearly Meeting of that body. With Ralph S. Coppock serving for the twenty-seventh year as presiding clerk; Edward Escolme as recording clerk; and Howard William Moore as page, the meeting convened with seventy official delegates present from eight Quarterly Meetings. Everett L. Cattell guided the prayer and praise service, with G. Arnold Hodgin bringing the sermon.

Claude A. Roane, Yearly Meeting superintendent, gave his annual report with the following highlights: There was a seventeen per cent turnover of ministers this year; four Monthly Meetings were established—Bethany, Draper, Franklin Heights, and Friends Home; seven new fields were opened; and twenty-six Quarterly Meetings visited.

The Yearly Meeting took action to affiliate with the National Association of Evangelicals. Byron Osborne gave the Peace and Service Committee report, making an especial appeal for the training of children. Clarence J. Larkin spoke for the Committee on Law Enforcement, pointing out the appalling increase in crime due to indifference to the liquor traffic. The report of Ohio Friends Book Concern was read, showing increased sales.

The report on Friends Rescue Home, given by Harry Clark, vice-president, showed evidence of the Lord's care. The total receipts amounted to nearly eleven thousand dollars, of which nearly four thousand dollars were given voluntarily, a little less than that was contributed from the Columbus Community Fund, and nearly three thousand dollars came from patients. Even so, there was a loss of $885 in operation. The Committee on Education reported a marked rise in educational qualifications on the part of the ministry.

STEWARDSHIP A MAJOR CONCERN

The report of Perry Hayden, as superintendent of stewardship, was encouraging. He pointed out that since 1933 the increase in giving in Ohio Yearly Meeting had amounted to four hundred and twenty-two per cent. In 1933, the per capita giving of those above twelve years of age was $16.41, while this past year it amounted to $62.16. The total income this year was $290,541, an increase of nine per cent over last year. Analyzing the figures submitted for pastoral support, Perry Hayden challenged the Yearly Meeting to raise the salaries of its ministers. He asked for increased giving to bring the total to $500,000 by 1950, and also asked that the first Sunday in October be designated as Stewardship Sunday.

Delegates asked the Yearly Meeting to appoint a committee to study the request for discontinuance of birthright membership and the establishment of junior membership. A committee was appointed. The report of the Missionary Board indicated an increase in giving, amounting this year to $60,000, an all-time high.

Robert W. Earle, superintendent of the Indiana Mission, sent a comprehensive report, showing that the hospital had cared for many patients, but that inflation had caused problems. Some army surplus supplies had been secured such as a jeep, motorcycles and blankets. In the report of the China Mission, mention was made that during eight years of war their members had been protected and guided by the Lord, no member of the church was killed by fighting, factions and divisions have been avoided, and they are joyous in Christian fellowship and eager to glorify God.

The report of the *Evangelical Friend* showed it to be in excellent condition in its nineteenth year.

Furnished by PERRY HAYDEN

LETTER FROM YOUNG GERMAN FRIENDS

Frankfort-on-the-Main
June 14, 1946
9 Lichtenberg Street

At the invitation of the Religious Society of Friends—Quakers—a Youth Conference took place from the 7th to the 13th of June in the Emmershauser Mill (Taunus), at which fifty-five young people from all walks of life and zones of Germany met, who represented the most varied intellectual tendencies, religious confessions and political views. In the spirit of Quakerism this conference, (in which English and American Friends also took active part), turned into an alert discussion of the fundamental truths of the human spirit and of political, economic and educational questions, which form the basis for the construction of a democratic-progressive Germany and for understanding among peoples. Fortunately, despite the variety of the expression of opinion at this conference, a feeling of unity came to the fore time and time again, since all expressions of ideas were made in a spirit of tolerance and with respect to the fair thinking and striving individual.

On the basis of the experience and understanding of these days, the participants of the meeting laid the foundation for a mutual active exchange of thoughts and for cooperation with the Friends in order, thereby, to render a fruitful contribution to the spiritual and material recovery of our people and to international cooperation.

HORST LEGATIS,
For the Young Friends of the American Zone in Germany

IMPORTANT QUAKER SERVICE

Friends Historical Association

Friends Historical Association is devoted to the study, preservation, and publication of material relating to the history of the Society of Friends. It was founded in Philadelphia in 1873 and incorporated in 1875. A similar group, Friends' Historical Society of Philadelphia, founded in 1904, merged with the older body in 1923 to form an organization which has become national, even international in membership and interests, and which any one, Friend or not, may join. Over six hundred members, in twenty-seven states, in Canada, and abroad, belong to the Association. Fifty-three libraries in North America and Europe receive its principal publication, the semi-annual Bulletin, begun in 1906; forty of these libraries have complete sets.

The Association holds two stated meetings each year, an annual meeting in Eleventh Month in Philadelphia, and a historical pilgrimage in Fifth Month to some region associated with the history of Quakerism. A midwinter dinner meeting in Philadelphia in Second Month has been a recent feature.

Material of historical interest to Friends is gratefully received for preservation by the Curator of the Association. Many such manuscripts and relics are on display at the Atwater Kent Museum of the City of Philadelphia, 15 South Seventh, and in Old City Hall in Independence Square, Philadelphia.

Those who are interested in the objects of the Association are invited to send their names to Anna B. Hewitt, Assistant Editor, Haverford College Library, Haverford, Pennsylvania. The annual dues, which include a subscription to the Bulletin are $2; life membership is $50. "Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

It is easy to profess and make a show of Truth, but hard to come into it. It is very hard to the earthly mind to part with that which must be parted with for it, before the soul can come to possess and enjoy it. Profession of Truth without the life and power is but a slippery place, which men may easily slide from; nay, indeed, if men be not in the life and power, they can hardly be kept from that which will stain their profession.

ISAAC PENINGTON

LITERATURE
IN REVIEW

REACTION ON THE BULWARK

THE BULWARK *by Theodore Dreiser is drawing considerable comment from Friends since its story centers in a Quaker family. An abridged form of it is printed in* OMNIBOOK, *July. A review will be forthcoming, but in the meantime Friends will be particularly interested in sampling it. Here is a reply to the editor of* OMNIBOOK.

Dear Mr. Seay:

I am glad to respond to your letter suggesting comment on Dreiser's *The Bulwark*. He sees with fine clarity the fate of an austere religion in an expanding and rising world. Something very deep and abiding impels men to demand of life more than bare bones. However much they differed, the Puritan and the primitive Quaker went together into extinction and for the same reason.

The Inner Light of the Barnes parents was not a prismatic light and when the young folks yearned for color and beauty and for the social graces, they felt themselves abandoning the essence of religion. The austerity dominated religion may leave a venerable tradition but not a loyal progeny.

A worthy successor to *The Bulwark* would portray religion as a Divine invasion of human personality needing no quarantine, bearing the radiance of Christianity's Founder, loving beauty and art and assuming jurisdiction over all of life. Such a book will come for Christian scholarship is on the quest and far from satisfied.

Cordially yours,

ALVIN T. COATE

THE SPIRITUAL GOSPEL

BY W. A. SMART

Abingdon-Cokesbury 1946

$1.00

Our exclusive preoccupation with the study of the historical Jesus is giving way to an interpretation of his abiding significance. Friends instinctively have turned to the Gospel of John for this interpretation, for it is one of the greatest.

The Spiritual Gospel is not devotional readings; it is a scholarly study of the fourth Gospel. It was first given as the Quillian Lectures at Emory University in 1945, but it is scholarship touched with the fire of devotion. As you read this little book the message that will set your pulse to beating is the message of John which is so skilfully illuminated.

HOWARD W. MCKINNEY

The Compass is the name of a magazine published by conscientious objectors. It portrays a positive peace action as developed by many C.O's in camps, hospitals and other service. Important articles will appear in forthcoming issues relating to prisons, mental hospitals and international affairs. Write *The Compass*, Cascade Locks, Oregon, for information.

Readers interested in the subject will find *Cooperation of Racial Groups in Hawaii During the War* by Robert L. Shivers enlightening. Order from Territorial Emergency Service Committee, Honolulu, Hawaii. No charge indicated.

A folder, *We Must Repent*, is written by Rufus D. Bowman, Benton Rhoades and Dan West, of the Church of the Brethren. To catch the slant of thought by those who share with Friends as one of the "historic peace churches," order it from the Board of Christian Education, Church of the Brethren, Elgin, Illinois.

SEATTLE FRIENDS CENTER

The student group of girls housed at Seattle Friends Center is looking forward to its second year in successful cooperative living when the University of Washington reopens this Fall. Among the group last year were Chinese, Japanese, Negro, Buddhist and Jewish members. One girl remarked, "This has given us an opportunity to overcome prejudice." Another said, "Living this way has opened my eyes to what can be gained where interracial groups work together."

So far as is known, this is the only house on the campus in which the members cooperate in cooking and cleaning. The girls themselves also do the bookkeeping, retail shopping, and assigning of work jobs. Once a week they hold business sessions in which the students and house parents work out their common problems. An interesting hour is spent around the lunch table at noon when outside students come in to share the meal and conversation. Local speakers and visiting Friends are present once a week, thus drawing in more students during the lunch hour. Out of this group living experience has come the desire for a half hour of worship one night each week, the girls taking turns as leaders.

During the past year Robert and Margaret Blood have been in charge of the Center as Executive Secretaries. They have been called to William Penn College for the coming year. The position is now open to a suitable person or persons to carry on with a worth while project. The address of the Friends Center is 3959 Fifteenth Avenue, N. E., Seattle 5, Washington.

For Younger Young Friends

"MAKE WAY FOR BROTHERHOOD"

"Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long lost poetry and mirth;
And till it comes these men are slaves,
And travel downward to the dust of graves.
Clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath,
To this event the ages ran:
Make way for brotherhood—make way for man."

Can you remember back to the time before the war started? It will be hard for many of you to remember what days of peace were like. For even before the war really started there were many little wars all over the world, and many suspicious and hateful things said between countries and there was much unhappiness and unrest.

For some children the war seemed exciting. Movies and newsreel pictures, radio plays and even the comics made war sound adventurous. Boys wanted nothing better than to be pilots of airplanes or captains on great battleships. Girls thought about being Army and Navy nurses or joining the Wac or Waves. It is true that many exciting and wonderful stories did come out of the war.

But now that the war is over we know it is not as exciting or as wonderful as we once thought it. Some of us have lost our fathers or our big brothers and all of us know how much sadness and misery the war has caused. Now the world is beginning to think about trying to learn to live together in peace. The wisest men in the world today have said that unless we can learn to live together, unless we learn that all men are our brothers, then we shall have another war. None of us want another war.

A.F.S.C. Newsletter for Boys and Girls

O do not meddle with talking about others, which eats out the inward life, and may exalt your spirits out of your place and above your proper growth; be as the weaned child, simple, naked, meek, humble, tender; easily led by and subjected to the Father; so will ye grow in that which is of God, and be preserved out of that which hunteth after the pure life, to betray it and destroy it.

ISAAC PENINGTON

QUAKERDOM · AT · LARGE

M. Marie Cassell is serving as pastor of the Fairmount, Indiana, Friends Meeting and has taken up residence in the parsonage.

* * * *

Charles W. Wilson, pastor of the Second Friends Meeting of Indianapolis, since 1942, accepted a call to serve as pastor of the Noblesville Meeting, beginning his services on September 1.

* * * *

Earlham's first graduating class under Dr. Thomas E. Jones received diplomas on September 6. President Jones delivered the Commencement address to the class of ten seniors and Dr. William E. Berry gave the invocation.

* * * *

Felice Buda from Vienna, first European Continental Friend to visit the United States since the war, spoke at the staff meeting of the Service Committee on August 12, on present conditions in Vienna.

* * * *

The Guilford College financial program, with a goal of $761,000, has met with a gratifying response. The first unit of $350,000 has been over-subscribed. The second unit of $411,000 has already received $33,087.35.

* * * *

Edward R. Miller, work camp secretary for the past six years, has resigned from the Service Committee to become chairman of the department of applied religion and associate professor of applied religion and sociology at Hampton Institute, Virginia.

* * * *

Richard Wiles, for nine years Superintendent of Kansas Yearly Meeting, has accepted a call to become pastor of the Westfield, Indiana, congregation. He will take up his work sometime in November. H. R. Waldo has been acting as supply minister.

* * * *

Walter H. Mohr flew to London on August 27. He will proceed to the British Zone of Germany, where he will serve as the AFSC representative on the Council of Agencies licensed for operation in Germany (CRALOG). He has taught history at George School, Pa.

* * * *

John F. Rich, for the past ten years an associate secretary of the AFSC, active in initiating the foreign service work in Spain, India, and China, and director of the AFSC's publicity, has resigned to go into business for himself. He will establish a fund-raising and public relations organization in Philadelphia. He will continue to have an active part in the work of the Committee as consultant to the new publicity director.

* * * *

Merle Davis and Levinus Painter sailed on August 30, from New York, for Alexandria, Egypt, from which point they will find their way to Kenya Colony, East Africa. They are going to Africa to attend the establishment of a Yearly Meeting of Friends in Kenya Colony.

* * * *

In a letter received by Ray Newton from Ruth Senior, who is in Puerto Rico, she says: "I just want to add that amidst considerable dislike for 'continentals' down here, the deep affection and respect won by the boys at the CPS camps shines like a beacon, and is very encouraging to us."

* * * *

Kit Carson reported that clothing shipments by the American Friends Service Committee have increased tremendously since the 560,000 pounds sent abroad in 1945. In the first seven months of this year, 890,334 pounds were shipped to eight European countries. We now have orders for Poland, Germany, Austria, Japan and Hungry to be shipped in September which will take almost the entire stock now on hand.

* * * *

Eighteen Institutes on International Relations were conducted this summer under the auspices of the American Friends Service Committee, twelve for adults and six for teen-agers. Held in different areas across the United States, the conferences provided an opportunity for study and discussion of critical problems of world affairs. The Institute had three main emphases: the economic basis of peace, world government, and the religious resources necessary for building peace.

* * * *

Elmore Jackson has been appointed Assistant Executive Secretary of the American Friends Service Committee as of September 1, succeeding Gilbert H. White. Elmore Jackson has served as Personnel Secretary of the Service Committee since 1941, and previously was Work Camp Secretary. He holds a B.D. from Yale Divinity School and is a graduate of Pacific College, Oregon. Last winter he traveled abroad as A.F.S.C. commissioner in England and on the Continent. He is a member of Providence Road United Meeting, Media, Pa.

* * * *

The Civilian Production Administration has authorized the construction of an addition to the fieldhouse at Earlham college. The building will house a student union and lunch rooms in one part of it, and the other part will house the physical education department. Included in the student union will be a soda fountain and restaurant facilities where hot lunches can be served the Richmond day students. This addition will make it possible for Earlham to accommodate fifty or sixty more veterans, Dr. Jones said. The space in the basement of the men's dormitory, vacated by the physical education department, will be utilized for housing and educational facilities.

* * * *

Recent visitors at the Central Offices in Richmond were William and Mildred Holmes Hale, and little daughter. William and Mildred Hale have been directors of a Student-in-Cooperatives project at the Twin Cities, in the first venture of the Service Committee at putting some of its four hundred summer youth workers directly into paying jobs in the consumer cooperative movement. Each student has spent ten weeks trying his hand at several co-op jobs and in getting experience in cooperative living at the Hallie Q. Brown Community House, located in St. Paul's Negro area. Evenings were spent studing the cooperative movement. Each "Stinco" received a pay check which was turned over to the common purse.

* * * *

News of Emma Cadbury came by way of a letter from Comfort Cary in Austria: "One of the funniest things was to see the way the Austrian officials fell all over Emma Cadbury. She is certainly beloved in this city for the work she did here during fifteen or twenty years. All of the Army brass was quite astonished to see the attention which all of the officials from Renner on down showered on her. She is so little and insignificant looking in civilian garb, of course, and never a person to push her way into the foreground. The Austrian officials, when introduced to the brass of UNRRA, JDC, and the Army, spoke a very formal "How do you do?" and then promptly bustled off to Emma with much hand kissing. In no time they were all gathered around her and the rest of the world was left talking to each other."

* * * *

Through Gilbert Bowles, 4988 Maunalani Circle, Honolulu 17, comes word from Kanji Koshio, Managing Director of Japan National Temperance Federation, in which he appeals to representatives of the temperance organizations

of America and Canada for cooperation and assistance. Headquarters of the Federation were practically destroyed and they are unable to publish pamphlets, but are seeking to lay the cornerstones for building a peace-loving and enlightened country. They would appreciate having books, charts, and other temperance material, and an exchange of views and experiences with Movements of other countries. They would appreciate securing introduction to General MacArthur's staff. They deplore the brewing of sake, and are appealing to their Government for its discontinuance. An invitation for representatives of their organization to attend general meetings of American Temperance organizations would be appreciated.

NEWS OF OUR MEETINGS

Bethesda, North Carolina, Meeting has completed its new parsonage and have as the new resident pastor, Herschel Hill, who came to North Carolina from Danville, Indiana. He and his wife began service on the first of September.

* * * *

Glenwood, North Carolina, Meeting purchased two lots adjoining the present property, which will afford ample room for a proposed new church building. Plans are under way to build as soon as conditions are favorable.

* * * *

James Crabtree, a member of Mount Airy Meeting, North Carolina Yearly Meeting, has made regular trips to serve rural Meetings around Galax. He has taken up residence in the field so as to give full time service.

* * * *

Victor Murchison has returned to North Carolina Yearly Meeting to become pastor of Winston-Salem Meeting which has been without a regular pastor since Howard and Lalah Yow left for Africa.

* * * *

A Friends Fellowship meeting and picnic for the lower Lehigh Valley region was held September 8 at Kirkridge under the auspice of Easton, Pa., Friends Meeting and the Fellowship Council, with Alexander C. Purdy of Hartford Seminary as speaker.

* * * *

Jefferson W. Ford has written of the establishment of three new Monthly Meetings this year in Africa. This brings the total number of Monthly Meetings to fifteen. The membership has reached approximately fourteen or fifteen thousand.

* * * *

From August 16 to 18, East Whittier Friends celebrated the founding of their Bible School which occurred on August 14, forty years ago. The annual Bible School picnic was held in William Penn Park on the 16th. "Christian Life on Our College Campuses" was the title of an evening program recently given by the young people of Whittier. Six colleges and universities were represented by as many college students. Forest Wheeler and family have recently gone to Beaver, Kansas, to take up pastoral duties in the Friends church there.

* * * *

Fifty-Seventh Street Meeting, Chicago, has been much concerned about the starving in Europe and conducted a drive to raise five hundred dollars before Labor Day, to provide a half-ton energy food for distribution by the Service Committee in Central Europe.

* * * *

First Friends of Marion, Indiana, are organizing and planning their work for the coming year. Every Member Canvass will be held in October; Elton Trueblood will be the speaker for Rally Day; and plans are being made for observance of the 300th anniversary of the beginning of Protestantism.

* * * *

Friends in Whittier, California, have been working to prevent the establishment of any saloons in their community. Recently the sum of $116 was contributed by them to the Southern California Temperance Federation. A new Woman's Society has been formed there by a merger of the Woman's Missionary Society and Friendly Guild. The Meeting has received replies from one hundred and twenty-five families of non-resident members who have been contacted by mail by action of the Meeting on Ministry and Oversight. A letter was also sent to associate members who are beyond the usual age of decision. Summer evening union meetings, under the auspices of the Whittier Ministerial Union, drew larger attendance than usual.

* * * *

Winchester Quarterly Meeting met on August 17, at the Winchester Friends Church. The Meeting of Ministry and Oversight and the Young Friends session were held at nine o'clock, followed by a meeting for all groups. The presence of the Spirit was felt throughout the meeting. The meeting approved the recommendation of Bear Creek Monthly Meeting that George Addington be recorded as minister. There were many expressions of regret for the passing of Aaron Napier since the last Quarterly Meeting. His ministry will be greatly missed. Homer J. Coppock, director of the food program for Europe, from the AFSC area office at Quaker Hill, spoke on conditions in Europe. At the business session, reports of the various divisions were made.

* * * *

When Henry and Anna Vore visited Arthur and Westine Shufelt at Council House, Oklahoma, they greatly admired the painting, "Christ in Gethsemane," painted by the Indian artist, Norman Young. When speaking at Quarterly Meeting at Unadilla, New York, Henry Vore mentioned this painting, saying that he did not expect to be so fortunate as ever to have one in his church. One of the eleven new members became interested and was instrumental in securing the picture through some memorial money and additional contributions. On August 21, the large-sized memorial picture was presented to the church at Monthly Meeting as a surprise for Henry Vore. The following Sunday a dedication service was held, centering around the thought of the painting. Lawrence Shields sang, "Into the Woods my Master Went."

ON THE HORIZON

Sailing of the S. S. Marine Lynx for ports in China and the Philippines with four hundred returning missionaries aboard was postponed to September 11, it was announced by the Foreign Missions Conference.

* * * *

Women throughout the United States are showing an increasing interest in the ministry, Dr. Hazel E. Foster, of Spring Valley, Wisconsin, told delegates to the twenty-seventh annual assembly of the American Association of Women Ministers at Keasauqua, Iowa.

* * * *

Peace-time application of the Civilian Public Service program for conscientious objectors was approved by the General Conference of the Mennonite Church. Under the plan Mennonite youth may volunteer for months or years of unremunerated service in evangelism, community building, and social service.

* * * *

A "character school," only one of its kind west of Chicago, which will take the place of the traditional Sunday school, opens September 29, at University Congregational church at Seattle, Washington. Originated by the Rev. Dr. Ernest Ligon of Schenectady, New York, ten years ago, the school was operating in four Eastern churches last year and will function in eight this year. Since the idea still is in its experimental stage, Dr. Ligon has limited the number of churches using it until 1950.

* * * *

Twenty-one "Missions to Ministers" will be held throughout the country this fall and winter under the auspices of the Department of Evangelism of the Federal Council of Churches. Dr. Jesse M. Bader, executive secretary of the Department of Evangelism, said the mission series is designed to "help ministers meet their heavy responsibilities during these extremely difficult days of readjustment." Speakers scheduled to address clergy groups across the nation

include Dr. E. Stanley Jones, well-known missionary; Dr. Henry Hitt Crane, Detroit; and Dr. J. Sutherland Bonnell, New York.

* * * *

One million Bibles will soon start rolling off printing presses in Germany, according to the American Bible Society here. Most of the materials necessary for the manufacture of the Scriptures will be furnished by the Society and shipped to Germany. Decision to print Bibles in Germany with material collected outside of the country was reached following a recent survey of Bible needs conducted by American, British, and continental Bible Societies.

* * * *

Muriel Lester of London, prominent British pacifist, will conduct a ten-week lecture tour of India this fall at the invitation of Mahatma Gandhi and Dr. E. Stanley Jones, United States mission leader, it was announced by the Fellowship of Reconciliation, religious pacifist organization. Following her Indian tour, Miss Lester expects to visit China and Japan before sailing for the United States to address church groups in various parts of the country next spring and summer.

* * * *

Four international church planning commissions have been formed to prepare for the first Assembly of the World Council of Churches which will be held in Holland during 1948. The four groups were set up by a special committee of churchmen meeting at Girton College, Cambridge, under the chairmanship of Dr. Henry P. Van Dusen of Union Theological Seminary, New York. Each commission will be responsible for one of four sub-topics under the Assembly's central theme: "The Order of God and the Present Disorder of Man."

* * * *

Thirty ministers, farmers, war veterans and students—trained at the International Harvester Company in Chicago and at the Ford Ferguson plant at Detroit—will fly to China soon to teach coolies there modern farming methods, planned to bring tons of wheat to China's starving millions.

The workers, all volunteers, have been studying under the auspices of the Brethren Service Committee, and the United Nations Relief and Rehabilitation Administration. About half of the men are conscientious objectors. Last April, Chinese officials of UNRRA asked the Brethren to furnish volunteers who would help reclaim the land by plowing and recultivation and who would also teach the Chinese the intricacies of tractors and mechanical farming.

The Brethren, who have directed a number of unique projects, issued a nation-wide appeal for men to go to China for eighteen months. The men who take up intensive courses both in tractor mechanics and simplified Chinese, represent a variety of professions. Some of them are retired missionaries. There are also college and high school students, soil conservationists, recently discharged war veterans, mechanics, farmers, and photographers.

* * * *

A resolution calling upon every church woman in the state to "speak out" against intolerance and racial hatred was unanimously adopted here at a meeting of the Georgia Council of Church Women. Expressing "horror" at the recent lynching of four Negroes at Monroe, which it described as a "brutal crime against innocent and defenseless people," the resolution declared:

"Lest silence should seem to give consent to this humiliating event, we call upon every church woman in every section of Georgia to speak out in this crucial hour against all intolerance and injustice, and especially when shown towards members of any minority group, remembering that race hatred was the chief characteristics of the enemies we so recently gave our sons and our treasure to defeat. We urge all church women both to practice and to advocate in their communities, positive and constructive good will wherever there is misunderstanding, suspicion, and the resulting hatred and fear between groups, and to demand that fair play and equal justice be assured to every citizen no matter how obscure or helpless. To claim the name of Christian without positive Christian action at a time like this is sacrilege. The Georgia Council of Church Women invites the participation of all like-minded women, either individually or in groups."

CENTENNIAL OF AN IOWA MEETING

On August 4, Center Friends Meeting, near Newton, Iowa, celebrated its centennial anniversary with an all-day program including a meeting for worship in the morning at which Charles Beals spoke. He pointed out that all too frequently Friends' attitudes have been negative. Friends refrain from the use of the ceremony of baptism and communion, however, only because they believe that baptism is an inner cleansing experience and that communion is a continuing way of life. A bountiful basket dinner was served at noon, tables being decorated with garden flowers and miniature log meetinghouses.

In the afternoon, an historical program was given, conducted by Howard Harris, during which a letter written one hundred and thirty-six years ago was read. This gave an account of the marriage of Elisha Hammer, founder of the Meeting, and Rachel Lewis. This is in the possession of Jay M. Hammer, a great grandson. During the afternoon Guilford Street and Carrie Butler Hadley, former pastors, were recognized and greetings were read from many Friends unable to attend. Special musical numbers were given, one being by Leona Hammer Jones, a great great granddaughter of the founder of the Meeting.

Friends here first met in the home of Rev. Elisha Hammer who migrated from Tennessee one hundred years ago. The first small log building was replaced in 1858 by a larger building on the present site, with facing bench and gallery. In 1885, it was again felt that a larger structure was needed and the present building was erected. In 1915, this building was remodeled, a Sunday school unit added, and a parsonage built. In 1935, a basement and kitchen were added and electricity installed. Pauline Comly, the present pastor, ably assisted with the services throughout the day. Approximately two hundred and fifty persons attended, with twenty-seven direct descendants of Elisha Hammer being present.

WILMINGTON "JUBILEE"

Rededicatory services, marking the close of a half-century of worship in the present building, were observed by Friends in Wilmington, Ohio, on July 19.

Three members of the original finance building committee of fifty years ago are living. They include Edwin J. Hiatt, Sara Kirk and Mary Mills. Mary Mills, daughter of the first pastor, Levi Mills, reminisced humorously as well as seriously on incidents in connection with the early history of Friends in this community. Bessie B. Haworth prepared and read an historical sketch. A. Ward Applegate, pastor, using the subject, "What Mean These Stones," gave a helpful sermon in which he expressed the need for all Friends to look forward to the opportunities which time and circumstance may offer, to build a more Christian world upon the foundation stones of our predecessors.

The following men have served as pastors—Levi Mills, from an early date until 1901, when the first "paid minister," Robert E. Pretlow, came and continued until 1906. Those who followed him and the dates of service are: Edgar Stranahan, 1906-1907; Richard Newby, 1907-1910; Ellison R. Purdy, 1910-1919; Earl J. Harold, 1919-1922; H. Elmer Pemberton, 1922-1925; O. Hershel Folger, 1925-1934; and A. Ward Applegate, 1934 until the present.

The Path of life is living, and thy feet must be guided into it, and walk faithfully in it to the end, if thou will sit down in God's eternal rest and peace.

ISAAC PENINGTON

CONCERN FOR MENTAL HEALTH IN PHILADELPHIA YEARLY MEETING

"Unless vast efforts are made, one in twenty of us will spend some time in a mental hospital ourselves." In these words Mrs. Alvin D. Lasker, secretary of the National Committee for Mental Hygiene, recently described the mental health outlook in the United States. *Life* and *Reader's Digest* and other magazines have had articles on the real need for a truly constructive program to combat our present-day tragically inadequate resources for coping with this problem. Several psychological novels based on problems found in mental hospitals are on current best-seller booklists. Experts have the knowledge for preventing or alleviating a great deal of mental illness but our existing facilities are antiquated and so also is much of our thinking.

The Social Service Committee of Philadelphia Yearly Meeting at its tenth annual conference to be held Monday, October 28, plans to explore the mental health situation and find bases for personal well-being. A town-meeting type of program is planned in the afternoon at which the audience and four guests will discuss the experiences of Civilian Public Service in mental hospitals and what individuals can do to further good mental health programs. Following supper at The Whittier, Seward Hiltner, executive secretary of the Commission on Religion and Health of the Federal Council of Churches, will speak on "Religion and Mental Health." The participation of all Friends will help to make this Philadelphia conference a success.

BIRTHS

BLOOD — To Robert and Margaret Blood of William Penn College, Oskaloosa, Iowa, a son, Peter Michell, on August 26.

SALISBURY—To Leon and Esther Cook Salisbury, a son, John Frederick, on August 12, at their home near Hillsboro, Ohio.

MARRIAGES

BRADSHAW-WHELDEN — Evelyn Elizabeth Whelden, daughter of Dr. and Mrs. Roy Whelden, of New Durham, New Hampshire, to John C. Bradshaw, Jr., son of John C. and Ruth J. Bradshaw of Franklin, Virginia, at Chengehow, Honan, China, on August 10.

ENDRES-HAWORTH — Esther Haworth, daughter of Mr. and Mrs. E. I. Haworth, Alva, Oklahoma, to Robert K. Endres, son of Mr. and Mrs. O. J. Endres of Tulsa, Oklahoma, on August 30, in the Friends meetinghouse at Alva, with Lela E. Gordon, minister of Lawrence, Kansas, officiating.

HARVEY-WHITSON — Mary Alice Whitson, daughter of Jay and Edith Whitson of Ames, Iowa, formerly of Ackworth, to Elmer E. Harvey, son of Benton and Gail Harvey of Wichita, Kansas, on September 3, in Des Moines, Iowa, Everett Davis, pastor of the Ackworth Friends Church, officiating.

MCGLASSEN-MARTIN — Maleta Mae Martin, daughter of Mr. and Mrs. I. V. Martin, Alva, Oklahoma, to Wilmer J. McGlassen, son of Leah M. Case of Cherokee, Oklahoma, on August 27, in the chapel of the Methodist church at Wichita, with Clarence Berger officiating.

NORTON-CARMIEN — Elizabeth Fern Carmien, daughter of Earl and Emma Carmien of Traverse City, Michigan, to Mark C. Norton of Marion, Indiana, on August 18, at the Friends Meeting, Long Lake, Michigan, with John I. Wright officiating.

SHOPE-SCHNEIDER — Elizabeth Ann Schneider, daughter of Matthew and Vivian Schneider of Cincinnati, Ohio, to Nathaniel H. Shope of Tarheel, North Carolina, on September 1.

DEATHS

TERRELL—Samuel Steddom Terrell at his home at Oskaloosa, Iowa, on June 17, aged 86. He was the son of Thomas and Lydia Steddom Terrell, a birthright Friend, and faithful member. A native of Ohio, he moved to Iowa as a boy, where he was later united in marriage with Hannah Ida Sharp, who preceded him in death. Surviving are two children, three grandchildren and one great grandchild.

JESSUP—Enos Jessup on August 14, at Alva, Oklahoma. A native of Hamilton County, Indiana, he went to Kansas in 1884, where he was united in marriage with Clara Folger, settling near Alva, where they became charter members of the Alva Meeting. Services were held in the Alva Friends church, burial being made at North Branch, Kansas. Survivors include two sisters in Minnesota and a number of nieces and nephews.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

THE LAMB OF GOD
or the
SCRIPTURAL PHILOSOPHY OF THE ATONEMENT
by William P. Pinkham

A 1946 reprint of an old Quaker classic that is still one of the best books ever written on this vital subject. — $2.00

EVANGEL PUBLISHERS
420 S. W. Washington Street
PORTLAND 4, OREGON

The American Friend is printed by
NICHOLSON
PRINTING COMPANY
RICHMOND, INDIANA
Founded in 1870 by Timothy Nicholson
Commercial Printing—Publications
Bookbinding

STABILITY - SAFETY - SECURITY
PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL
Established 1799
Westtown Offers:
(a) Wholesome association in a spacious and beautiful countryside.
(b) Thorough academic training for college entrance.
(c) Opportunity to share in a wide variety of athletic, hobby, and other extra-curricular activities.
(d) Training and guidance in social, moral, and religious adjustment.
For catalogue, address:
JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2203 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD

101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board

James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board

Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay ..... Des Moines, Iowa

Dorothy Lloyd Gilbert ..... Guilford College, North Carolina

Ashton M. Otis ..... Whittier, California

Subscription Price $2.00 per Year
Three Years $5.00
Single Copies, 10 Cents
Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory, 5 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

GEORGE SCHOOL — Religion in Education

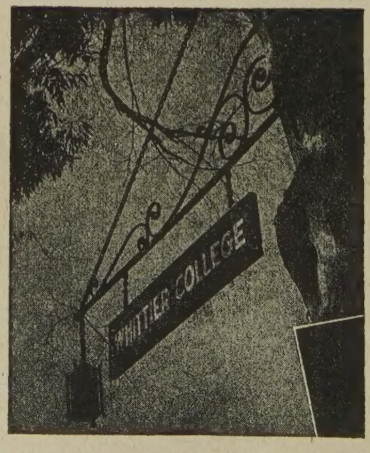
A FRIENDS COEDUCATIONAL BOARDING SCHOOL

It can be safely said that in spite of the secular trend of the day, schools occupy a place of strategic importance for impressing upon youthful minds the truth that religion is the one real source of modern culture. (From the Faculty Report on the Religious Program)

One of the largest groups of Young Friends in the world lives at George School.

For a catalogue and application blanks address

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting Recognized by Association of American Universities American Association of University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California